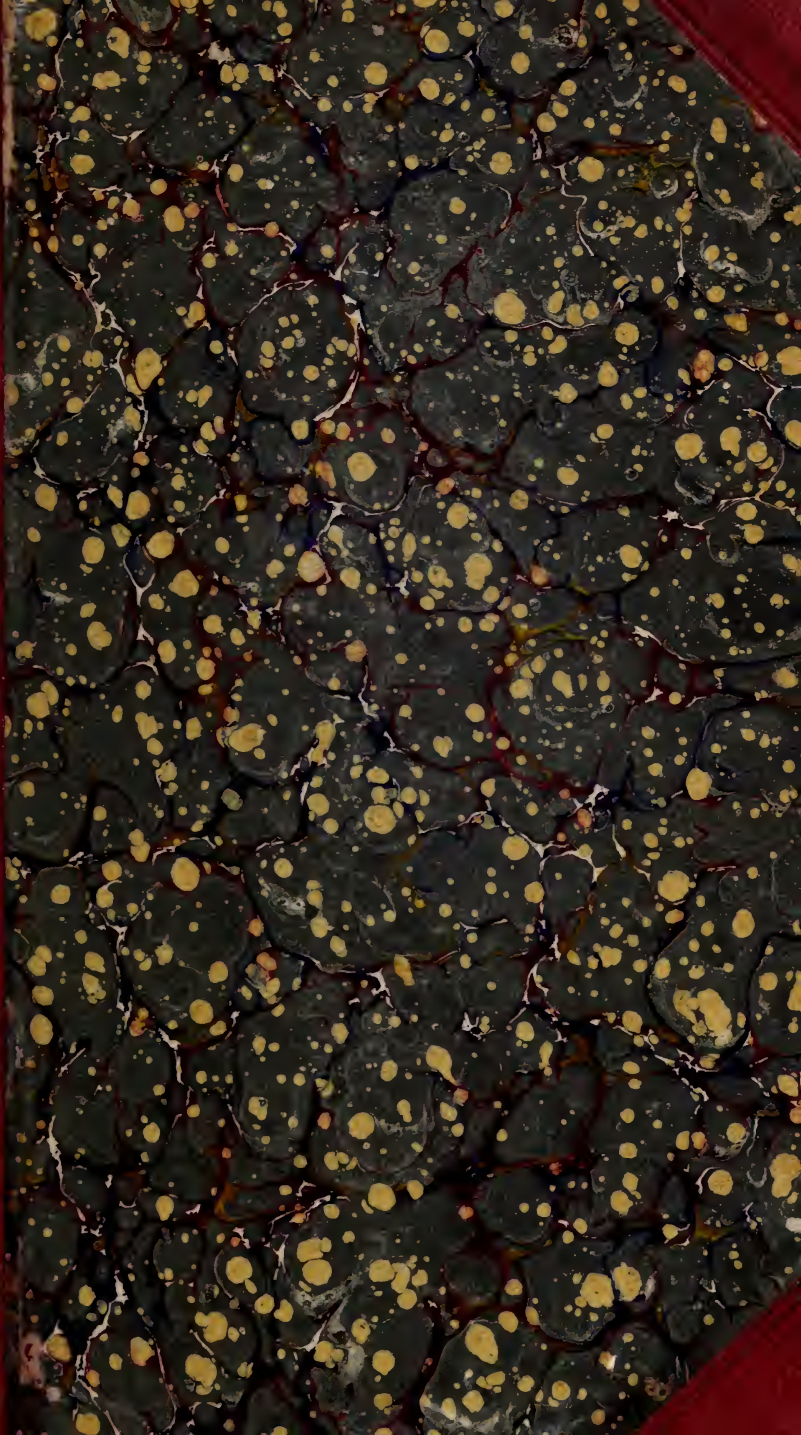

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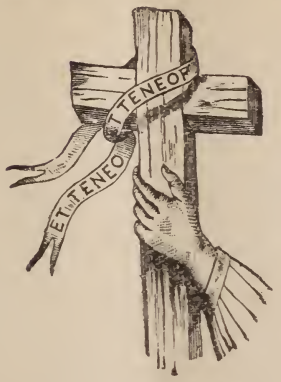


Vol. XI. DECEMBER, 1881. No. 12.

Syria.

SABBATH IN DUMA.

The service being held on Mrs. Jessup's porch was well attended, and has been, she says, ever since they came up. Nejme's aunt was there, and made a great fuss over her—I fancy more than she ever made before. She and all the other women repeatedly besought God to prolong our lives for the good we had done; so that if their wishes were to be carried out, we might look forward to as good an age as Methuselah attained. All the village have seemed interested in Nejme's improvement, and really know more about her now than they ever did when she was a little waif on their streets, unloved, unnoticed, uncared for. We had a large Sunday-school attendance, and Muallim Lias' boys did well in reciting their verses at the close of the session. The priests seem very friendly, and one especially interested in the spiritual welfare of his people, more so than a priest here often is.

We were sitting on our porch last evening enjoying the Sabbath quiet and the moonlight, when a little girl from a neighboring roof asked if we were not to have singing, because the people were waiting to come. Seeing it was so, I went into the sitting-room and commenced to play a hymn. It was hardly five minutes before the room was full, there being as many as thirty-five persons gathered in it. We sang a good many hymns, the room and

veranda filling up,—Abou Hanna sitting by listening and trying to sing too. After we had sung awhile, Kouri Lias (the priest) rose and went out. Soon after I heard the sound of a reed flute and the clapping of hands, always the accompaniment to dancing, and listening a moment found the sound came from Kouri Lias' roof, just in front of our veranda. By this time most of the people had left the room to see the performance. I remained inside. Then I heard "Where is Miss Cundall? Tell her to come and see them dance." Then they came, taking me by the hand. I went with them as far as the door, then stopped and said, "What! are they dancing? Oh, I don't want to see that to-night. It is God's day, it isn't right; and we have been singing praises to God just now: is it right to turn from that to dancing?" "But," said one, "they have come for your pleasure, for your sake." "Oh," I said, "I am very grateful for their kindness, but instead of making me happy, it makes me sad, for it is God's day, and this is displeasing to Him. If it were upon a week-day night we should enjoy it so much more." Abou Selim said, "You don't do it, we do it: what harm is there if you look at it?" Then I told him how God commanded us all to remember the Sabbath day to keep it holy; how he should keep the day as well as I, for we were both and all the children of God. "You are pleased when Neesim and Selim and Kurzoon together try to do as you want them to, and you know it is because they love you. So God is pleased when He sees us trying to do as He would have us, obeying His commands, keeping His day holy, and showing always our love and reverence." I had barely finished when Abou Selim went to the musicians and asked them to stop playing, because it was Sunday, and the *sitt* did not think it was right. When the others heard it, some of them came to me and asked why it was not right, and I talked to them as well as I could, they listening attentively. Then they went, bidding me a respectful good night, and saying, "We'll bring them some week day, so you can enjoy it."

I was not surprised that they came, for the custom is to make Sunday a holiday, and their weddings, with all the festivities, take place Sunday night, so they see no harm in it. This afternoon Abou Hanna and I were standing on the veranda when Kouri Lias came up upon his roof and began to chat with us. Turning to me he said, "You didn't like the music last night." "Yes," I said, "I like the music, but I didn't enjoy it last night." "Why, weren't you feeling well enough to enjoy it?" "Yes," I said, but before I could say more, Abou Hanna said, "Don't you know they didn't enjoy it because it was Sunday?" I was astonished to hear him speak so plainly to his priest, and pleased afterward to know that he approved.

Mr. Samuel Jessup has been in England this summer, and Mrs. Jessup and we have been alone. The preaching has been done by the native teachers. Last Sabbath was a great day for us. Dr. H. H. Jessup, who had been to the Cedars with a party from the Scotch Presbyterian mission, visited Duma on his way home to Beirut. He spent a summer or so in the village when he first came out, but had not been here before for sixteen years. It was remarkable to see how well he remembered much of his Duma life and the people, and how well they remembered him. Sabbath morning the village was all astir, and by church time the broad veranda of Mr. Jessup's house was packed with men, women and children. The children had gathered for Sabbath-school. Dr. Jessup, coming out and seeing the large number so eager and expectant, took them at "white heat" and preached to them, in his own inimitable manner, upon the "wedding of the king's son." He spoke with great earnestness, in the very spirit of the Arabic language (I mean the every-day language that the poor and the ignorant and the peasant could understand), and the people fairly hung upon his lips, charmed into quietness and good attention. After the sermon many pressed around him, among them old Im Antonius, who before going to the house had come to me saying, "Do you think the *khowadja* will know me?" "Yes," I answered, "I think so, for he remembers many others." "But," said she, "I am so old now and changed." "Ah," I said, "we will see." So, leading her up, I left her with Mrs. Jessup, who said, "Here is Im Antonius, who wishes to have a word with you." At that Dr. Jessup turned and greeted her so cordially that one would have thought he had seen her very lately. Turning away she said, with a radiant face, "The *khowadja* did remember me. There is no one like him in all the world; and his sermon—oh, how fine it was!"

Our vacation is nearly over, and in a little while we expect to be back again at Tripoli. School opens on the 17th of October, and our mission circle will probably soon be gathered once more together.

MISS FANNIE CUNDALL.

MISSIONARY LADIES IN SYRIA.

REPRESENTING THE W. F. M. S.

Mrs. W. W. Eddy, Beirut.
Miss Ellen Jackson, Beirut.
Miss E. Thomson, Beirut.
Mrs. M. P. Ford, Sidon.
Miss H. M. Eddy, Sidon.
Miss Bessie Nelson, Sidon.
Mrs. T. S. Pond, Shemlan.
Mrs. Gerald F. Dale, Zahleh.
Mrs. F. W. March, Zahleh.

REPRESENTING THE W. P. B. M. OF THE N. W.

Mrs. H. H. Jessup, Beirut.
Miss Fannie Cundall, Tripoli.
Miss Susie Calhoun, Shweifat.

WORK OF ENGLISH LADIES IN BETHLEHEM.

THE readers of *Woman's Work* will remember that for several years two English ladies had charge of the Sidon seminary in Syria, now under the care of Miss Eddy and Miss Nelson. It is interesting to meet again with the name and the work of one of these English ladies, Miss Jacombs, the other one, Miss Stainton, having gone to her rest not long after she left Sidon. A recent number of *Woman's Work in the Great Harvest Field* contains the following:

"Mrs. Gilbert is very desirous to help build a mission school also at Bethlehem, where a mission for the women and girls was begun by two English ladies, sent out by the Female Education Society. Three years ago there were no English people or missions. These ladies were experienced missionaries, Miss Jacombs having gone out fifteen years before to the training-school in the Lebanon; and Miss Stainton also had been many years in the country. Both could speak and teach well in Arabic. But it was to be a work begun and sown in tears, for very soon the illness of Miss Stainton, which lasted many months, absorbed the time and attention of her friend and companion. The illness terminated in a very happy death, and she was laid in the English cemetery on Mt. Zion. The English flag was placed as a pall over her coffin, and the English missionaries in Jerusalem followed to her last resting-place this good soldier and servant of Jesus Christ, and the lonely one went back now to begin in earnest her mission work in Bethlehem.

"On the first anniversary of their arrival she writes to her mother: 'June 17, 1879.—We completed one year here on the 14th. With what different feelings I sat down to my midday meal this year to that we two did that first day a year ago! The tears that rolled down our cheeks as we asked the first blessing were not because we were seated at a stone window-seat, without table-cloths, knives, or forks—these wants of comfort were nothing—it was the mysterious future that was then before us—the new, untried path in a strange place. Now I feel quite at home for work here, and the dear one has finished work on earth. I can raise my Ebenezer, Hitherto hath the Lord helped me, and she is forever praising Him who bought her with His blood.'

"When Miss Jacombs wrote this another young lady had been lately sent out to take Miss Stainton's place. When Mrs G. was at Bethlehem last year, 1880, and saw the result of their second year, it was most encouraging. They had a day-school of from twenty to thirty little girls and six boarders, all supported by friends in England; one of them a Moslem girl. Here, as in Nazareth, there are no Jews. Miss J. had also been able to begin

work among the native women, and besides a Bible-class on Sundays, which twenty or sometimes more attended, she had a most encouraging mothers' meeting in the week, when Leyla, her native assistant, helps in teaching these ignorant, poor women to read as well as to sew, while Miss J. afterwards explained to them the Word of God with prayer. There is at present no proper or convenient place either for school or meetings. These are held in a hired part of a native house, in a narrow, dirty, and noisy little street; but a piece of ground has been purchased, with the help of English friends, at the extreme end of the town, looking down over the wilderness of Judea towards the Jordan valley, and not far from the fields where it is believed the shepherds watched their flocks on that first Christmas night, when the glad tidings of great joy was announced to them by the angel of the Lord, and which came to us in the far West so long ago. We have now, to-day, in this infant mission at Bethlehem an opportunity, as English Christians, of helping to do again the angels' work by sending back the blessed message of a Saviour's love to the poor little girls of this once royal David's city, this birthplace of the incarnate Son of God."

SCHOOLS IN DAMASCUS.

DAMASCUS has often been spoken of as a pearl set in emeralds, and so we thought as we stood and gazed on it from the hill of Salahiyeh, the white buildings of the city gleaming in the bright sunshine, and surrounded for miles on every side with orchards and gardens, now in all the beauty of fresh spring verdure, while through their midst, like silver threads, flow the streams of the Abana. The green foliage looks still greener and more refreshing in contrast to the bare, rocky mountains of Lebanon, and to the golden sands of the desert of the Hauran, which we see in the far distance.

How sad to think that this lovely place should be degraded by bigotry and superstition! that this city, near which St. Paul once saw the heavenly vision, and where he devoted himself to the service of the Lord Jesus, should now be one of the strongholds of Mohammedanism, and actually called the "gate of Mecca"!

There are, however, some bright spots in the midst of this darkness; and as our chief object in visiting Damascus was to see the British-Syrian schools there, we went out early the morning after our arrival to inspect them. Passing through the famous bazaars, so strange and interesting to the European traveller, we come at last to the Christian quarter, and here, not far from the "street which is called Straight," we stop at the door of the *Madresse Inglese.* We enter a large court with a fountain in the middle,

around which, according to the universal fashion here, are all the rooms. . . . To-day it is warm and sunny, so we are glad to enter one of the shady school-rooms, where we find our *protégé*, Rogina—now grown into a sweet-looking, intelligent young woman—giving a lesson to her class of bright-faced scholars, of ages varying from five to nine. After a few words with the teacher, we commenced to examine the children, and were much pleased at their progress. We next went to the older class, where, in addition to their Arabic studies, arithmetic, etc., the girls had made sufficient progress in English to read nicely in the Bible. Here also they showed a considerable knowledge of Scripture, and at our request quoted from memory some of the prophecies in the Old Testament concerning our Lord, and explaining the meaning of the Passover and other types. After this we returned to the infant school, where Rogina's class had joined the little ones to go through some of the pretty songs and exercises such as delight our children in England. They entered into these games with much spirit, and then sang one or two hymns and repeated some texts nicely—their bright, happy faces showing how they loved their school. Some of the little tots afterwards came up to us and salaamed very prettily in Eastern fashion, raising my hand to their lips and forehead.

We now inquired as to needlework, to which two hours are devoted every afternoon. They showed us a number of articles just finished, and the sewing was such as would do credit to any English school. The elder girls make their frocks and other garments beautifully; some also learn to do the Damascus embroidery and other fancy work very much thought of by the natives, and is in some instances a great inducement to allow their daughters to remain longer at school, as it afterwards becomes a source of profit to the parents.

One of the chief things that struck me was the clean and neat appearance of the children—a most uncommon thing in this country; and as they are all day-scholars, it speaks wonders for the influence of the school. . . .

But we have yet to visit the branch schools in the Mohammedan quarter and at Meedan. At the latter school, chiefly consisting of Druse children, there is a class for boys as well as those for girls and infants. Five boys and one girl were pointed out as the children of a wealthy and influential Druse sheikh from Hauran. They were handsomely dressed and seemed intelligent, though, as they have not very long been under instruction, they were rather backward. Their father had, however, specially requested that they should learn English, and with much pride they stood up to read to us, the younger ones in the primer and the eldest boy from the Testament.

What blessings may result if these fine little fellows are touched by God's Holy Spirit, and they return home one day to use their position and influence in spreading the knowledge of salvation among their people!

On entering the Moslem school Mr. L—— had quickly to hide himself away in a room near the door, where he was to wait till we ladies had inspected the children,—for Mohammedan religious customs forbid the women or elder girls even to appear unveiled in the presence of a man. So jealous are they lest this custom should be infringed at the school that soon after our entrance some of the mothers appeared, closely veiled, and remained during the whole of our stay, so as to satisfy themselves that the Frangi (European) gentlemen did not enter the school-room or see their daughters.

The teaching in this school was quite as satisfactory as in the others, and we felt greatly touched to hear these poor Moslem children read from the New Testament of the Saviour's love, and repeat texts concerning His death and sacrifice for sin. God grant that these precious truths may sink deep into their hearts, and bring forth fruit unto salvation!—*Woman's Work, London.*

Persia.

WOMAN'S WORK ON THE PLAIN OF OROOMIAH.

I MUST write you this morning about our woman's meeting yesterday. I think you already know that the Plain of Oroomiah has three divisions, Barandooz, Nazlo chi and City River. In the Barandooz division the women, especially this summer, seem greatly awakened to the necessity of their doing something. I think I wrote you last fall of our first meeting; but after the Koordish invasion it did not seem practicable to do anything in that line, and yesterday was our first renewal of the meetings. We had previously arranged the place of meeting and the subjects. I took breakfast at half-past five, and rode out in the cool of the morning. It was ten o'clock before the women were all there so that we could begin the meeting. Perangar, a former school-girl, walked several miles, carrying her baby, and she did look very tired, for it was a warm day. Another was tumbled off her horse into the mud; and Hoshebo, who is a cripple, found, after she had been there a little while, that her horse had broken loose and run away. As you see, we had the usual number of difficulties in coming together. After the meeting was opened by prayer and singing, Nazlo (a former school-girl; she has a daughter, Esther of Ardashai, in our

school now) read an article on faith; it was very good; then nearly all (over thirty women) took part by repeating a passage on that subject, or by making some remarks. We had singing and prayer interspersed through all the exercises of the day. Next Hoshebo read a translation of an account of the burial of an African man of rank, several women being buried alive with him. Then I told them about the societies at home and their interest in our work here. After this we had a short Bible-reading of selections on faithfulness; then came the noon recess, and we were invited to different houses for dinner. At the dinner with me there were two women from the Papists' church, and one old woman, head of the house, who still keeps the old Nestorian fast; but we had a chatty meal, and her daughter-in-law, who is a Christian school-girl, joked her about being commanded to eat molasses but not meat on Friday.

In the afternoon we had first an essay on the subject of training children. Nearly all were mothers, and especially interested in this subject. I inquired about the children's Sabbath-schools in the villages, and found that our school-girls of last winter were nearly all teaching the little children, and had from fifteen to fifty under their care. After this I put the question as to whether they would have a regularly-organized society. Every one was not only ready but very anxious to have one, and I was surprised at the business-like way in which they were able to take hold of the matter. Each one seemed very free to speak. They elected officers, and Harva of Ardashai was appointed to write to Mrs. Rhea telling of our organization, and ask to be connected with that Board. Then we listened to short reports for each of the eight villages represented, and adjourned to meet again at Ardashai in four weeks.

Several of the women who have charge of visiting the villages on the Sabbaths remained after I left to arrange the villages so that one village should not be visited by several on the same Sabbath. I cannot tell you how rejoiced I am to see the women so ready to do something. As I have looked over the letter it seems to me to mean so little to others; but nothing that I have ever seen in the work here has given me so much encouragement. It seems to me that we can Christianize the whole plain of Barandooz through those women; and if the other two plains will take up the work in the same way, so very much will be accomplished; and I find greater joy in seeing what others do than in what I do myself. It did seem such a burden to me to try to work for all; and I could only visit these villages once or twice a year. To have so much help is very satisfactory. MISS DEAN.

OROOMIAH.

ORGANIZATION IN PERSIA.

MANY of the women are now ready and anxious to work, especially those on the Barandooz river. It did seem such a burden to me to think of the many villages on this plain; but now I feel that I have an army to do the direct work, and I will stand behind them to do my part.

The famine and war have done us all good. We have a strong trust in God. In those villages where there was the most plundering the women seem more subdued and anxious to make this life count for eternity. The school-girls are doing much by their efforts for the children of their villages. In Ardashai they teach fifty. They teach in the Sabbath-school here in the city during the winter, then go to their villages and carry out what they have learned here. The helpers seem to value their assistance, and often speak of it. Yesterday one of our Moslem girls, who began last fall with her letters, and read through Matthew and began John, called with her aunt, and we had her read for us; and as I was talking to her aunt, who did not understand readily, she was quick to explain. It was pleasant to have a Moslem seem just like our Nestorian girls.

My great hope for Moslem women is through these girls, who in a few years carry with them much light into their homes and villages. Our occasional talks with the women, who have habits already formed, do not seem as encouraging to me, yet the seed is to be sown beside all waters, and we know not which shall prosper. Many efforts are being made to prevent work among the Moslems; but they might as well think to stop the sun in its penetrating power. Much seed has been sown, and it must spring up, for God is watching it, and He will not let clouds or lack of rain interfere with its growth. They prevented the Moslem girls from returning to school, the gathering of the women was forbidden, the book-room was ordered to be closed, but still the work goes on. Five Moslem women called upon us a few days ago and wished us to read to them. Miss Carey and I were invited to a cherry garden a few afternoons since. It is not possible for us to mingle with the Moslems and they not be more or less influenced by our love for Christ, and we cannot help telling more and more of our great desire for their conversion. I should have said that the book-room was not closed, though an order came that if the books were not removed before a certain day they would be thrown out into the street. Mr. Whipple says there have been more books sold this year than ever before, especially here in Oroomiah.

A week ago Sabbath the *nasurl nolet*, the military governor, said to Captain Wagner, "I would like to attend the church service of the gentlemen." At nine o'clock the college chapel was made

clean and pleasant, and without any ceremony he and Captain W. came in to the service. Deacon Baba preached the sermon, and Mirzir Said Agha in his closing prayer said very decidedly, "Christ is our only hope." The *nasurl nolet* is a warm friend of ours,—the one who visited our school and gave each girl a Koran. Whenever he sees one of our servants now he sends his salaams to us teachers.

MISS JENNIE DEAN.

TRANSLATED LETTER FROM A FORMER PUPIL IN OROOMIAH FEMALE SEMINARY.

MY DEAR TEACHER MRS. RHEA:—It is long since we parted from each other. Perhaps you have forgotten me, but I can never forget you, your person and your kindness. I long to hear from you and your family. In God's providence I was invited to the Woman's Christian Convention held by Miss Dean in Shemshegean. There I was appointed to write you an account of the meeting, of which I was very glad. First Miss Dean repeated this verse, "The kingdom of God is not meat and drink" (Romans xiv. 17); prayer; several hymns; a paper on faith, by Nazloo, wife of Deacon Agasser, followed by conversation on this subject, several of the sisters giving their own thoughts; singing; Bible verses; prayer that God will give us strong faith to grow in this new undertaking from its very start; essay read by Sarah, daughter of Priest Simon of Geog Tapa, on faithfulness; discussion; appropriate verses to incite us as stewards to faithfulness in every work committed to us; singing; prayer. Intermission of two hours for dinner. Opening with prayer and singing; paper by Hannah, daughter-in-law of Deacon Hosanna of Saralon, on the training of children. Many spoke on this subject, and repeated Scripture. Then conference on village work, especially this new phase of it lately inaugurated, for women to go (preaching) to the villages. Then followed the election of a presiding officer when Miss Dean should not be with us. Khosheboo and Parry were chosen, and Rachel committee on papers. Miss Dean withdrew, and we remained to choose time and place of next meeting. We invited them to Ardashai. We are to have monthly meetings—two delegates from each village—and a large annual meeting. We trust we shall not be forgotten by you and in those meetings you attend. We believe all this to be the fruit of your prayers. We long to hear about your meetings, that we may model ours by them. Salutations from our society to yours, and to your family and friends. I trust we may be near to each other in spirit and in letter. Peace be with you! From the sisters of the Barandooz River, by Hawa (Eve) of Ardashai.

Siam.

FROM BANGKOK.

WE took nearly our whole school to the last communion service, in three boats. It was no easy work to pull against the tide those seven miles; but the girls rowed like heroines. Many pleasant remarks were made about the appearance of our scholars.

Last Sabbath Dr. McFarland preached here for us, and the little girls were very attentive. His sermon was on the parable of the prodigal son, and was very tender, simple and attractive. After he had gone home we called our Sabbath-school together and were progressing with the lesson when two strange men appeared at the door. They hesitated, but finally came in, holding up an old tattered, soiled copy of Genesis as a passport, then asked for the continuation of the story. Our Tian Sue invited them into his class, and questioning found that one of them had in memory the story of Abraham, Jacob and Joseph. He seemed really to want to know the truth, and remained to the close of the Sabbath-school. I gave him the first volume of Mr. Caswell's history of the Bible, and promised him the second when he had finished this, if he would come again. You will be happy to know that there has been an accession of fifty Chinese members to one of Dr. Dean's churches this summer. His work is among Chinese exclusively. Sometimes I think the people of that nationality are to be the future missionaries of Siam. I like the perseverance and activity that characterize them. They are the efficient laborers here now.

Yesterday a mail from Chieng-mai reached us, bringing letters of July 7 and 8. The gracious Lord has answered prayer, and Miss Cole is "comforted of God," I know from the tone of her short though beautiful letter. She asks what we know about the new missionaries coming, and tells us something of the plans respecting their reception. Her faith holds them as very near, and she is anticipating their coming with joy. She reports additions to the church at the July communion. Thus the work goes steadily on. There is nothing that lifts my soul equal to this knowledge of hearts turning to Christ.

A very pleasing occurrence took place at Mr. Dwight Bradley's last night, viz., the marriage of one of our former pupils to the young man who assists Miss McDonald in the boys' school. This young bride is Maa Pun, who has been Miss Cort's assistant two years. Mr. Bradley's mother has had a kind of guardianship over this girl since her mother died, years ago, entrusting her child to her from a dying bed. Mr. Bradley gave her a nice wedding, allowing both bride and groom to invite all the friends they wished.

It was a Christian wedding, and was witnessed by a large number of natives, besides Dr. McFarland, Rev. N. A. McDonald (officiating clergyman), with their families, Mr. Eakin, Mrs. Bradley and daughter, Miss Olmstead and myself. Mr. Bradley speaks the Siamese language perfectly (having been born here), and his position as host was admirably filled. His wife, as hostess, gave him an able second, and contributed equally to the enjoyment of the guests. Seven girls from our school were present.

The bride was the very embodiment of modesty and propriety, and charmed us by her sweet, quiet self-possession. The young man bore himself excellently, and we feel that this marriage is another triumph for Christianity. Maa Pun is a church member, but the groom is not yet. We believe he is a Christian and will soon unite with the church. His parents are strong Buddhists, and have opposed his marriage most bitterly; but he has resisted them firmly, though gently, all through. Finally, when they found he could not be moved, they insisted upon his consulting the spirits. He replied, "I should like to obey my parents, but shall not consult spirits and bow down to idols, for I do not believe in that." His choice of a Christian girl for a wife, made several years since and confirmed by this marriage ceremony, shows a stability of character that is rare among these people. He is greatly respected by a large circle of young men, and through God's blessing may be a power for good in wicked, idolatrous Bangkok. Every detail of the wedding ceremony he had arranged with deference to the bride's wishes.

Mr. and Mrs. Bradley set a bountiful table, with both native and foreign delicacies, and had it decorated with choicest bouquets. The dining-room and parlor, separated only by an arch, were both brilliantly lighted, and the picture was a beautiful one. After supper, with a piano accompaniment, we sang many familiar home airs. About ten o'clock the bridal party with their native guests withdrew, under a shower of rice and roses, and with a parting salute of three rousing cheers and the discharge of a volley of firecrackers. The natives all seemed much pleased with the wedding.

A large box from Urbana came one week ago, and the girls are now busy running the embroidery patterns. We had about given it up as gone to the bottom of the sea, as it was more than four months coming; but it was none the less welcome. We found silver-plated knives, pretty table napkins, and such a quantity of nice soap, starch, brooms, worsted, floss, thread, needles, etc.; just what we wanted. Everything had come in perfect condition.

It would make you smile to see how naturally the natives do everything backwards till taught better. Even potatoes are pared backwards, the knife being held so as to cut against the first finger.

It looks strange to us, yet why shouldn't everything go backwards when the very beginning of wisdom has been disregarded all these ages? MISS MARY E. HARTWELL.

Japan.

THE BANCHO HOUSE.

YOU may not yet have heard anything of the plan of this house, so I will, as the Japanese say, "offer up" to you some of my poor "language" on the subject. It is built on three sides of a square, one side being shorter than the others. The left and longest side is entirely occupied by the school. Below are the schoolroom, two recitation rooms, kindergarten room, dining room, kitchen, "hair room," bath rooms, store room, etc. Above are the girls' rooms, entirely in Japanese style, with *shoji* or sliding paper doors, and a good big *todana* or place for holding *futons*, etc., in every one. In the "connection" are four good sized rooms, and on the short side are our four rooms and kitchen, also our bath room, and over it and the back entry is a small room. We do not cover a great deal of ground, but all is so conveniently arranged that besides the teachers, servants, and ourselves, forty pupils can be comfortably accommodated. Foreigners and Japanese alike praise the plan, and the Methodist ladies liked it so well that their new school in Hakodate is built on the same plan. All along the school sides and cross side runs a veranda above and below, and this particularly pleases the Japanese. Though narrow it gives them what they are always accustomed to in their own houses, plenty of room to sun clothing and *futons*, besides being a shelter, so that they can have the *shoji* open in wet weather and so have all the light possible.

Mr. and Mrs. Sakurai were very anxious to see the building finished and opened before leaving for the north, and must have brought their influence to bear somewhat on the carpenters, who surprised us by having it almost done in contract time, by the last of June. By dint of having Mrs. True's factotum, Tejima San, on the spot to look constantly after the men, the house was cleaned and matted, and the yard graded, sodded, and plants set out, so that, though small, it is very pretty.

We made our rooms as neat and inviting as possible by hanging curtains, pictures, etc., so as not to give a bad impression of the way foreigners live. You know the Japanese who are able have houses which are perfect pictures of order and neatness, at least to outward appearance and the eye of the visitor.

TOKIO. ANNIE K. DAVIS.

India.

NORMAL SCHOOLS FOR INDIA.

LANDOUR, HIMALAYA MOUNTAINS, *August* 13, 1881.

YESTERDAY a meeting was held at the house of Dr. Pringle, in this sanitarium, for the purpose of forming a society to co-operate with the Indian Female Normal School and Instruction Society of London in establishing and supporting one or more normal schools for the training of European and Eurasian young ladies of decided piety for missionary work.

Mrs. Gilmore, an honorary secretary of the society, was present, and after singing, and prayer by Mr. Ewing of our mission, and introductory remarks by the chairman, Dr. Pringle, made a statement regarding the objects of the society, which were, she said, five—(1) normal schools; (2) day-schools; (3) zenana visiting; (4) boarding-schools; and (5) medical work for females. She gave a brief history of the operations of the society in Calcutta, Bombay, Lucknow, Lahore, etc., interspersed with interesting incidents, and stated the object of the present meeting. Afterwards one of the missionaries of our Board from Lahore was called upon to make some remarks, which he did somewhat as follows:

"For many years we were carrying on missionary operations for the benefit of men and boys, and were doing nothing for the women and girls. We were acting like one who should try to row a boat with one oar. The impressions men received in the streets or boys in the schools were soon obliterated by the influences of their homes. At Lahore, where they speak a corruption of the Hindustani language, if one of our school-boys speak pure Hindustani in his home, his mother or sister jeer him, and ask, 'Are you becoming a Christian?' Thus even the slightest changes for the better are resisted. Now, if, instead of meeting with opposition whenever they enter their homes, they should find sympathy and encouragement to all that is good from female relatives who have learned from lady missionaries to love Christian truth, how much more rapidly would our work progress! Again, *our* work prepares the way for the lady missionary. One of our lady missionaries at Lahore has told me that she never meets with a mission-school boy in a zenana without meeting with an ally. It is clear, then, that if the work should be carried on efficiently from both sides at the same time, the results would be far more than twice as great.

"It was about the year 1854 that the first effort was made at Lahore to instruct girls. A missionary lady then opened a school for Mohammedan girls, and as inducements to come she allowed them to read the Koran, and also paid them for coming—both of

which are very objectionable—and still the school soon expired. Nothing more was attempted till about 1864. About that time, when Sir Robert Montgomery was retiring from the governorship of the Punjab, at a grand levee of the native dignitaries he urged upon them to take up the subject of female education. They did so, and multitudes of girls were collected into schools, if the reports of interested parties are to be believed, all to please their English rulers. Of course little was accomplished; but about this time the missionaries made a second attempt to do something for the women and girls. Having heard of two English ladies who had come to Calcutta to be engaged in work there, and afterwards removed to the Punjab on account of health, they invited them to come to Lahore and work with them. They accepted the invitation, and from that time, I believe, work for the women and girls at Lahore has never been suspended.

"The society which Mrs. Gilmore represents has now four ladies at Lahore working in connection with us. Two of them have a Christian girls' boarding-school, and two of them work in schools and zenanas in the city.

"In more immediate connection with our mission there are four ladies engaged—one from Germany and three brought up in this country—and there are now about five hundred girls receiving instruction from all these ladies, who also visit many zenanas.

"It is obvious that a much larger number of ladies are required to do a given amount of work for the females than of men to do the same amount for the males. *We* can stand in the streets and collect large audiences around us; but where can the lady missionary collect such audiences? We can have large boys' schools, while they must be satisfied with very small ones. We can write books which thousands of men may read, while the number of readers among the women is very small indeed. It is manifest, then, that we need a great number of female workers, and it seems to me that Mrs. Gilmore's plan of establishing normal schools for their training is just the one to meet this want.

"We want women to conduct girls' schools, we want more to visit the zenanas, we want others to visit the women in the villages. Why, Miss Beltz, of Etawah, visits five hundred villages, all within a radius of ten miles. This may seem incredible to those who do not know how populous India is. Then, again, we want women to go from alley to alley in our cities and sit and talk to the groups of women who assemble in these quiet places to spin and gossip. The missionary lady will always find a willing audience here; and she will be doubly welcome if she brings a musical instrument with her and sings hymns to them. Many women are needed for the work, and in my opinion we should try to supply

this want largely from the European and Eurasian young ladies in the country. Look at the question of economy. A young lady may prove a failure. She may be unsuitable for the work, or her health may fail; then, if she has been brought from England or America, she must be taken back. Then her outfit money and the money for her passage out and back again is all lost. If she had been engaged in this country, all this would have been saved. Besides this, as a rule the ordinary expenses of the worker brought up in this country need not be so great.

"In some respects, too, the agent brought up in this country is more suitable for the work. I remember a young missionary who had been born in this country saying to me, 'I never hear one of you *foreigners* preach that you do not say something ridiculous.' This certainly was not flattering. I asked him how it was with reference to his father, who has a very accurate knowledge of the language *for a foreigner*, and he replied, 'The remark is true even with regard to him.' Now the Hindustanee is perfectly familiar to young ladies brought up in the country, and consequently they would not make such mistakes.

"Then, again, they are well acquainted with the prejudices of the people, and much less likely to give offence by doing anything contrary to them. Why, I know a lady in the Punjab engaged in work—not exactly missionary work—who tramples on all the prejudices of the people most ruthlessly. She will without scruple touch the drinking-vessels of the Hindoos; she will take her little dog in her arms and thus go in among Mohammedan women. Don't you know that a Mohammedan thinks that as soon as a dog enters a house all the angels fly away?

"I agree with all Mrs. Gilmore has said regarding the degraded condition of women in this country. Do you know that the word widow—a word which fills our hearts with tender thoughts—in the mouth of a Hindoo is one of the severest reproach? I remember once, many years ago, being on a committee with Mr. Egerton, now Sir Robert Egerton, the governor of the Punjab, to make some arrangements for the poor, and he said, 'Let us take particular care of the old women, for in the opinion of the people of the land they are no better than old shoes.'"

Afterwards a number of ladies expressed their willingness to become members of a branch society, and Mrs. Scott, principal of the Woodstock school, accepted the office of president of the society.

It is hoped that as the ladies now here have come from many different stations on the plains on account of health, and will soon return to their homes again, that they will form branch societies at their different stations. Thus we shall have money collected in

India to train young ladies brought to India to work for the people of India. May God's blessing rest upon all connected with the work! C. W. F.

In connection with this subject Mrs. C. B. Newton writes:

"Let no one think, because there is such a large class of young women here who with proper training can be made such efficient helpers, that there is no further need of ladies from home in India. There are oceans of work for all of those who will come; in fact, so far as we can see it is unlimited. We want ladies thoroughly furnished to head every band of workers. If, for instance, we could have in Lahore two missionary ladies, one a doctor, the other to superintend the schools and zenanas, and if means could be raised for a dozen Eurasians to assist the latter, I believe they could all be fully employed. I long to have all the friends at home realize how all that is being done, grand as it is in itself, is but a drop in the bucket to what might be accomplished."

For the Young People.

THE OPEN DOOR.

ELL, Esther, what is your 'dream in life'?" The question was asked half-playfully, half-seriously, by a young girl, as she stole up behind a school-mate and mischievously pulled her short black hair.

Esther turned. "Haven't any!" she said, shortly, and resumed her scrutiny of a bug which she was dissecting.

"Haven't you, really? Why, even I have decided upon a vocation for giddy little me! Guess what it is."

"Can't."

Accustomed to Esther's unpromising answers, Lou gayly continued, "I'm to be a teacher, a *model* teacher! The scene of my labors is to be 'way down Souf,' and I'm to have untold legions of funny little darkies under my care. You'd better make up your mind to assist me. If you would personate Justice, I could temper your rule with mercy, you know."

With a light laugh she darted away, skipping along the path in a lively manner scarcely befitting one who was soon to enter upon such a serious task as she had just indicated.

This day's setting sun closed the school life of these two girls. On the morrow they were to graduate—one with her sphere of usefulness already before her, the other with no idea whether September days would find her upon the shores of the Atlantic or of the Pacific. Two greater opposites in character could hardly be found. Lou Mason was full of girlish glee that bubbled over even in the soberest recitations, brightening the faces of her teachers, and attracting a circle of warm friends. Happy indeed would be the children who came under the influence of her magnetic nature.

Esther was known as "that queer girl." She was tall and angular, her crinkly hair stood rampant, her eyes were mercilessly keen, her speech was short and crisp, her manners abrupt, and her ways of study peculiar. Although an unusually fine student her odd ways repelled affection, and the only girl at school who really loved her was Lou Mason. The others admired, respected, and feared her. Esther realized this fact, and made desperate efforts to acquire the winning grace of her friend; but it was useless, she remained her old bristly self. Yet her character was one of sterling worth. She was an earnest Christian, well grounded in doctrinal truth, steadfast in purpose, conscientious in the performance of every duty, and intense in her desire to bring others to Christ.

"Even Lou has a mission," she thought, somewhat sadly, as she stood in the gathering dusk and watched the mists slowly rising over the water. "And I, what *can* I do?" No answer came to her from the darkening night, whose silence was broken only by the plaintive notes of the whip-poor-will. Casting a lingering glance over the scene which she had enjoyed for several happy years, she turned and entered the building with her usual firm, quick step.

Esther Stirling had an original as well as eccentric mind. Her favorite studies were chemistry, physiology, and biology. Perhaps she inherited these tastes from her father, who was a physician. He laughingly declared that she did so when, at the advanced age of six, she pleaded to watch him while he dissected an animal upon which he had experimented as a means of medical research. She had strong nerves, and yet she was far from being cruel or cold-hearted. Her readiness of invention was also a marvel. A neighbor's cat once became sick, and its little mistress tried to force some herb tea down its throat. The cat struggled, the spoon slipped, and the medicine was all spilt. "Fudge!" said Esther, who was watching proceedings. "Give me that cat." She grasped it under her arm, planted an old tin funnel in its mouth, and administered the medicine in that novel manner. The result was highly satisfactory. This is only a specimen of her childish skill. She even extended her practice into the domain of surgery. When Rover

cut his foot on the mowing machine, it was Esther who carefully attended him until he could walk upon all fours again.

Her progress in the three studies mentioned was wonderful. She was continually finding new specimens for her microscope, and her work in this direction was not only accurate, but original and often valuable. The professor of biology considered her a genius. The other professors, however, were alarmed at the strange antics of this, the "odd duckling" of their brood, and remonstrated with her incessantly. She obediently followed them when necessary, but she felt that they were leading her away from her native element, and therefore returned to it as soon as possible. Yet no thought of spending her life in such studies had ever occurred to her.

When she went to her room she began her packing, which was done in a fashion peculiarly her own. Before she had finished the bell rang for evening "silent hour." She took her Bible, and opened it to the third chapter of Revelation. Was it strange that this scrap of a verse should arrest her attention: "Behold, I have set before thee an open door"? As our thoughts ever reach far beyond our steps, so do our aspirations often soar far above our actual deeds. Hence we all feel that our lives are incomplete, circumscribed; and to every one of us there comes sometimes a longing for a grander sphere of action than that in which we are placed. "More worlds to conquer" we want, but feel that they are entirely out of reach. No factory girl, watching her loom from day to day, could possibly feel her life more hopelessly compassed than did Esther at that moment—Esther, who had completed a course far beyond the most ambitious wishes of many girls.

"An open door!" She felt, as her mind ran over the events of the century, that she lived in an age of open doors. "The door of travel! How it has been open," she thought, "since the swiftly-speeding trains have succeeded the stage-coaches of fifty years ago, and magnificent steamers the frail barks that were then thrown upon the mercy of the winds alone! How many discoveries have been made from year to year—discoveries in the north, in the south, in the east, and in the west!

"The door of science! Planets have been discovered, the orbits of comets have been projected, Vesuvius has been pierced, Africa has become an island, elevated railways have been spun like cobwebs over our largest cities.

"The door of Christianity has been flung wide open. India has been brought under the rule of a Christian queen, missionaries have entered it from all parts of the earth, and to-day the dusky Hindoos, who 'in their blindness' once 'bowed down to wood and stone,' are coming into the church by thousands and by tens of

thousands. Japan is adopting our ideas, and is building churches and schools. Madagascar has a Christian ruler, and even China is awakening from her long sleep. Among all these doors is there none open for me?" Still no answer but the ringing verse, "Behold, I have set before thee an open door."

"Lord, show Thou me it," was her prayer that night.

The next morning dawned as bright as day could be. "The sweet girl-graduates," arrayed in fresh white dresses, slowly filed into chapel and took their places. The baccalaureate sermon was an earnest one, precisely suited to the needs of these girls, who were entering upon an untried life. The text was Rev. xxii. 2: "And the leaves of the tree were for the healing of the nations." With great force, beauty, and eloquence, the minister presented the idea that Christianity was the great remedial agent for the maladies of man; and, in conclusion, he said, "Christ is Christianity. He is the Balm of Gilead. If you have caught His spirit, you will go from these college walls impelled by a holy ambition to scatter broadcast the leaves of the tree of life. You will accomplish this in various ways, as God may direct your lot or as you may choose your vocation. Let me speak briefly of another door of healing, which has recently been opened to Christian effort. I refer to woman's medical missions. Look at the need. Think of the sufferings of heathen women in their isolation—shut up in zenanas and harems—sufferings which only women can know or, by the grace of God, remove. Hear their cry for help. See them reach imploringly, and with feverish eagerness, towards those skilled in the science of medicine. They desire to be healed of their bodily maladies, it is true, and this is much to appeal to your womanly sympathy. But they will receive more; they will joyfully accept of the gospel of salvation from one who has been an angel of mercy to soothe their pain and rescue their lives from the darkness of death. You can scarcely imagine how much such workers are now needed. The medical missionary reaches the sources of power in heathen lands as few others do. The door is open into high-caste families, to the jewelled mistress as well as to the humblest servant. The work is a noble one, requiring a thorough education as well as devout consecration. The call is urgent: 'Come over and help us.' Will not some one here respond to it?"

"Behold, I have set before thee an open door." "Another door!" Like the poles of a battery, these two sentences suddenly met, and, sending an electric thrill through Esther's whole being, struck fire in her soul. Not another word of the sermon did she hear. She was scarcely roused to consciousness when her blue-ribboned diploma was placed in her hands. But as she passed from the chapel she stood more erect than ever, her eyes flashed

with an intenser light, and a proud smile of happiness hovered around her mouth.

"Why, Esther," merrily cried Lou, as she sought her friend at the door, "you look as if you'd found your mission."

"I have," said Esther; "I see my 'Open Door'!"

She went forth from the college walls with a new life kindled within her. She forgot herself; she thought only of the glorious work which she was undertaking. And in the woman's medical college these autumn days find her busier than ever, poring over volumes on whose pages she finds words which will some day literally afford "healing to the nations." DELL R. STROWAN.

At Home.

WOMAN AS A CHRISTIAN FACTOR.

THE question of Mordecai to Esther, "And who knoweth whether thou art come to the kingdom for such a time as this?" is a pertinent one for each of us to-day. Here and now as never before and in no other land has woman's influence been demonstrated in every department of society, particularly in religious directions. Two generations ago it was far otherwise. In the days of our grandmothers the approved model for woman was Sarah, the wife of Abraham, and the point in her character which evoked peculiar commendation was that meek and quiet spirit with which she adorned herself. Of one Bible quotation our grandmothers were not ignorant, and as to it their pure minds were often stirred up by way of remembrance, "Even as Sarah obeyed Abraham, calling him lord, whose daughters are ye as long as ye do well."

The relation of woman to the New Testament Church seems largely to have been lost sight of by the men of that day, and if the women remembered it they were wisely reticent as to their recollections. Our grandfathers dwelt lightly upon that exceeding honor which Christ in assuming the human form had cast upon woman, an honor so great that the magnificat ought to be the expression of every woman under the new dispensation, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things."

Strangely too was it forgotten that Anna, the prophetess, spake of the Babe of Bethlehem to all them that dwelt in Jerusalem, that Mary Magdalene and Joanna and Susanna and many other women,

abandoning their homes, followed the weary steps of our Master from village to village and city to city, ministering to him of their substance, and that to the women who labored with Paul in the gospel many of the tenderest of His messages of gratitude and congratulation were addressed. More strangely still was it forgotten that almost the only acts of great self-sacrifice narrated by the evangelists were performed by women; that no man cast all his living into the temple treasury, but a woman and she a widow; only a woman anointed the Saviour with precious ointment, while men disapproved this expression of grateful love; only a woman washed His feet with tears; women were last at the cross and earliest at the sepulchre.

Happily in this century and especially in our own land the time has come when Sarah is not accepted as the only type of womanhood. Around the cross gather the Marys and Marthas, the Joannas and Susannas, the Phœbes and Priscillas, the Eunices and Loises, the Tryphenas and Tryphosas, and, clinging to it with a devotion unsurpassed by man, adopt as their motto "Et teneo, et teneor."

While in the home-life woman is expected to be all that Sarah was, in every other respect she is expected to be unmeasurably more than Sarah could have been. No longer hampered by the gyves and bands of religious bigotry or false social maxims, woman, as at the dawn of the first Easter, runs to tell of a risen Christ. It is only by His gracious benediction that woman in the present age has come to be regarded as a most efficient factor in society, in literature, and in religion. He, and He only, has put the crown upon her brow and anointed her a queen regnant on social, intellectual, and religious thrones. Not more surely did the beautiful Esther come to her throne by the direct act of Jehovah. Truly may we each now exclaim with the exultant Mary, "He that is mighty hath done to me great things." Christ has not only broken the shackles in which selfishness and sin had bound woman, but He has crowned her with glory and honor. She has come to such a kingdom at such a time, not for her own enjoyment, but that she may more efficiently do God's work.

Do we realize the great honor conferred upon us, the wonderful privilege granted us—queens reigning only by virtue of Christ's promotion; crowned only that we may better do His work? Would that we could be more efficiently fitted for that work, by the gift of that self-sacrificing love which in the case of the woman named by the evangelist called down the gracious benediction of Christ. We can only do for the Master now by performing loving acts for His representatives in the world. We can feed His sheep, or if not His sheep, His lambs.

We can by our own expressions of love in word and deed do something for weak, suffering, sinning humanity. We can gain the gracious approval of the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and this shall be our abundant reward. S. W.

A HAPPY CHRISTMAS TO YOU!

A happy Christmas to you!
  For the Light of Life is born,
And His coming is the sunshine
  Of the dark and wintry morn.
The grandest orient glow must pale,
The loveliest western gleam must fail,
  But His great Light,
  So full, so bright,
Ariseth for thy heart to-day.
His shadow-conquering beams shall never pass away.

A happy Christmas to you!
  For the Prince of Peace is come,
And His reign is full of blessings,
  Their very crown and sum.
No earthly calm can ever last,
'Tis but the lull before the blast:
  But His great peace
  Shall still increase,
In mighty, all-rejoicing sway;
His kingdom in thy heart can never pass away.

—*Frances Ridley Havergal.*

If you travel through the world well, you may find cities without walls, without literature, without kings, moneyless, and such as desire no coin; but never was there, nor ever shall there be, any one city seen without temple, church, or chapel. Nay, methinks a man should sooner find a city built in the air, without any plot of ground whereon it is seated, than that any commonwealth altogether devoid of religion should either be first established or afterward preserved and maintained in that estate. This it is containeth and holdeth together all human society: this is the foundation, stay, and prop of all.—*Plutarch.*

Though the Methodist Church has not yet been ten years in India, and has no help from government or from any home society, it now supports from thirty-five to forty missionaries in the presidencies, has acquired church property valued at 300,000 rupees, and last year raised 119,000 rupees for its own work from the free-will offerings of the people.—*Baptist Missionary Magazine.*

THE UNUSED SPICES.

The Marys watched the Sabbath out,
  That dark and lonely day;
Their thoughts were at the grave without,
  Where the dead Master lay.

What did they in that Sabbath's calm?
  Count with their tears their loss?
Their wounds could find no healing balm;
  Their shadow was the cross.

The temple gates were open flung,
  The trumpets called to prayer,
The priest his burning censer swung—
  The Marys were not there.

'Twas not for them the swelling hymn,
  The priestly blue and gold;
Their tears fell hot and fast for Him,
  And sorrow made them bold.

And ere the dawn had fairly broke
  They bring the spices sweet,
The fragrant words their love hath spoke,
  To pour them on His feet.

But lo! the stone is rolled away,
  And angels sit and sing
The advent of the Easter day,
  The risen Christ, the King.

Oh, tell us, women, what ye did
  With all your spices rare?
Within the tomb they were not hid;
  They were not needed there.

But not in vain was all your thought,
  Your fragrant gift of love;
The tearful hours ye watched and wrought
  Were all struck off above.

Your spices rose, a perfumed breath,
  Up to the Holy Place;
Your thought was read where is no death,
  Where glory follows grace.

Oh, no, it was not all in vain!
  For through the coming years
We see the joy that sprang from pain,
  The rainbow on your tears.

And on your spices we may read,
  Through all the times and lands,
Heaven sees the will and not the deed,
  And reckons hearts, not hands!

—*Rev. Henry Burton, M.A., in the Sunday Magazine*

MEMORABLE MORNINGS.

DAVID longed to build the temple, but the honor was kept for another. In making ready for the builder, however, he not only gathered stones and precious metals, but did a work which will outlast all buildings, viz.: appointing singers to praise and to prophesy, and giving them songs. While longing for the day when the temple of God shall be with men, we too can rejoice with those who are chosen, like David's four thousand singers, to praise and to teach. Those who gather in the Mission Room, Chicago, on Friday mornings, will long remember the faithful words of the missionaries who, going to or from their work in the great tabernacle, have spoken there during the year now closing. The memory of the farewell meetings especially will be cherished as long as we live to pray for those who then parted from us. There were no doubts or gloomy forebodings casting a shadow over those sacred hours. Like the living creatures that Ezekiel saw, these consecrated messengers, going "whither the spirit was to go, turned not when they went, they went every one straight forward." Having put their hand to the plough they looked not back, but made their Master's words their own, "I delight to do thy will, O my God." Declaring plainly that they sought a country, they were not mindful of that from whence they went out, but made the statutes they obeyed their songs in the house of their pilgrimage.

> "God sent His singers upon earth
>
> . . . . . .
>
> That they might touch the hearts of men,
> And bring them back to heaven again."

As our hearts were touched, strengthened, built up by their songs, and by the prophetic words of faith and courage and wisdom they spoke, we rejoiced for the blessings they would carry to those who sit in darkness in India, China, Siam and Japan, and to our own poor Indians; and gave thanks that the weary and overtasked who have borne the burden and heat of so many days alone were soon to be made glad by their coming, the mere news of which has been, as a letter from Rawal Pindi expressed it, "a bright rainbow suddenly shining out against a dark and gloomy sky."

THE word "heathen" means literally *heath-dwellers*, and was given in olden days to the poor country folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town were gladdened by the light of the gospel. The word is now used to denote all who are living, as did the ancient heath-dwellers, without the knowledge of Christ.—*Presbyterian Journal.*

MOUNT LEBANON.

Across the quiet loveliness
Of balmy summer morn
Waft thoughts of orient beauty,
Which far-off lands adorn.
Can more majestic claimant
For beauty's crown arise
Than goodly, grand Mount Lebanon,
Beneath fair Syrian skies?

Outstretching low before it,
To south and east and west,
Judea's plains and cities,
So sacred, once so blest.
Once? Aye, and blest forever,
Forever must they be,
For their great King in glory
Reigns on triumphantly.

From Beirut's ancient harbor
To farthest snow-tipped height
Begins to flash resplendent
The glorious gospel light;
And in the glowing prospect
All Christian lands rejoice,
And welcome the new radiance
With sympathetic voice.

Oh, lovely, lofty Lebanon!
Thy rugged sides once more
Re-echo with His praises
Whose blessed feet of yore
Oft trod beneath thy shadow,—
Whose life and love are still
The pledge of thy redemption,
Thy grandeur to fulfill.

Oh, blessed Lord and Saviour!
Thy benedictions pour
On Syria's towns and hamlets,
Increasing more and more
Her faintest, feeblest longings
For love and truth and right,
Until, with life undying,
She lives in God's own light.

Dover, N. J. Carrie A. Breese.

The following, written by Miss Lorimer, of the Ladies' Missionary Society connected with the Free Church of Scotland, applies as well to the ladies' societies in this country as if it had been written for them:

We *have* the workers ready and anxious to go if we could send them. Our income is far below what it should be, and what it would be if only all our congregations would give, little or much, according to their means. We should then be able to have the happiness of responding to the applications. It is just the blessing and success which have attended the work that cause the need for increased supplies; and is not that a cheering state of matters? This is true women's work, women's mission to women, and in every congregation there are women whose duty and privilege it is thus to take part in it. Truly we women of Scotland have received freely; let us give.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

Col. Gordon in Central Africa, by W. G. Blaikie. *The Catholic Presbyterian*, September, 1881.

Missions of the Early Christian Church. II. Chrysostom, by Rev. Robert Henderson. *The Catholic Presbyterian*, September, 1881.

Missionaries of the Board of Foreign Missions, 1871–

1881. A list of the missionaries of the Presbyterian Church which supplements the list given in the Annual Report of 1870. *The Presbyterian Monthly Record*, October, 1881.

THE CONVERSION OF THE MISSIONARY, DR. ADONIRAM JUDSON, by Rev. J. C. Stockbridge, D.D. *Illustrated Christian Weekly*, October 8, 1881.

CASHMERIAN TEMPLES, by Fannie Roper Feudge. *Illustrated Christian Weekly*, October 8, 1881.

HINDU ECLECTICISM, by Ram Chander Bose, India. *Methodist Quarterly Review*, October, 1881.

CHINA AND THE CHINESE. Review of Dr. Wheeler's "The Foreigner in China." *The Sunday School Times*, October 15, 1881.

A HALF-HOUR WITH THE HEATHEN, by Caroline M. Harris. A good exercise for mission bands. *The Sunday-School Times*, October 22, 1881.

TYPES OF SOUTH SEA ISLANDERS, by Capt. S. G. Moore. *Illustrated Christian Weekly*, October 15, 1881.

OUR MEDICAL FORCE. The work of medical missionaries connected with the Presbyterian Board. *The Foreign Missionary*, October, 1881.

AFRICA, by Mrs. G. F. Magoun. "Study of Mission Fields," in *Life and Light*, October, 1881.

MR. EDWIN ARNOLD'S "LIGHT OF ASIA," by J. Edkins, D.D., Pekin, China. *The Catholic Presbyterian*, October, 1881.

LIVINGSTONE. A poem by the Hon. Roden Noel. *The Catholic Presbyterian*, October, 1881.

AFRICA, by Mrs. M. F. Wheeler. "Uniform Readings," in *Heathen Woman's Friend*, October, 1881.

PROGRESS OF FOREIGN MISSIONS IN 1879–1880. Full statistics of the work of eighty-four missionary societies in the six numbers of *The Missionary Review* for 1881.

PHASES OF LIFE IN INDIA, with illustrations from Rev. A. D. Rowe's "Every Day Life in India," published by American Tract Society. *Illustrated Christian Weekly*, October 29, 1881.

OUR GREAT TRUST. A paper read at the annual meeting of the American Board by Secretary N. G. Clark, D.D. *The Missionary Herald*, November, 1881.

A DILIGENCE JOURNEY IN MEXICO, by Mary Hallock Foote. *The Century Magazine*, November, 1881.

REV. A. B. ROBINSON.

THE viceroy of Egypt has given property to the mission of the United Presbyterians worth £8000, and the donations of the Maharajah Dhuleep Singh have amounted to £16,000.—*Illustrated Missionary News.*

BOOK NOTICES.

MASTER-MISSIONARIES. By Alexander Hay Japp, LL.D. New York: Robert Carter & Brothers. 398 pp.

The pioneer work of missions has been done by men and women of ability, courage, perseverance, and, above all, of consecration to the Lord's service. Prominent among these "Master-Missionaries" are the ten whose lives are sketched for us in this book. They are "James Oglethorp and Georgia," "David Zeisberger and the Indians," "Samuel Hebich and the Hindus," "William Elmslie and Kashmir," "George W. Walker and the Convicts," "Robert Moffat and South Africa," "Dr. James Stewart and Lovedale," "Dr. William Black and Livingstonia," "John Coleridge Patteson and the South Pacific," and "John G. Fee and the Freedmen of America." The book is a convenient one for reference, and will lead the way to more extended research in the various subjects of which it treats.

THE VINTONS AND THE KARENS. By Calista V. Luther. Boston: W. G. Corthell, Baptist Mission Rooms.

Among the devoted and successful missionaries of this century stand the Vintons, the fruits of whose labors are still being gathered by the Baptist mission among the Karens. Of Rev. Justus H. Vinton and his wife, we are told in this little book that "rarely have two kindred souls gone forth to their life-work so peculiarly adapted to the scenes of hardship and trial, mingled with glorious successes, as were these." And we may well believe this from the record of their life and work which follows the statement.

For twelve years Miss Miranda Vinton was intimately associated with her brother in his work, and the short account given of her in this book makes us want to become better acquainted with her. She had certainly the elements of a true missionary, as "she possessed rare executive ability, rare physical health and strength, and a cheerful, unselfish constitutional temperament; while her piety, and consecration of all to the Master's service, have rarely been excelled."

THE new *Monthly Letter Series* cannot but afford valuable aid to auxiliaries' meetings. The three already issued are: October—Mrs. Bruske's stirring paper on "The Uninterested," printed by special request of the ladies who heard it at Buffalo, at the time of the Assembly, last spring; November—"A Communion Service at Tabriz, Persia, and a Health Trip to Russia," by Mrs. Van Hook; December—"A Pioneer in Woman's Work"—a sketch of Miss Aldersey, of China, by Mrs. Nevius. The twelve letters are sent, post-paid, bi-monthly on the receipt of twenty-five cents *in five-*

cent postage stamps. Orders should be addressed to Mrs. J. L. Graham, 23 Centre Street, New York.

A CHRISTMAS GIFT.

It would greatly aid the circulation of our attractive little children's monthly, and perhaps secure a new recruit for the Master's work in future years, if each reader of *Woman's Work* would order *Children's Work* sent to some child for a Christmas gift. Try it.

We wish to call the attention of our *young* readers especially to the article under the title "The Open Door," on page 413. It is written by one of themselves.

W. F. M. S. of the Presbyterian Church.

Subject for Prayer-meeting, 1334 *Chestnut Street, Philadelphia, December* 20.—Prayer for greater faith in trying emergencies. "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth" (Ps. xlvi. 10).

PURCHASED AT LAST!

We mean a building for the girls' boarding-school in Mexico, which has been the subject of anxious thought and prayer for many months. And from the accounts received we believe that even a committee of ladies could not have succeeded better in the selection of a house. Says Mr. Greene in a recent letter, "Brother Keil and I have been industriously looking for a desirable property, and we feel that the house fixed upon is decidedly the most eligible which the city affords."

Mr. Keil writes more in detail: "At length, after almost innumerable difficulties, I am able to report success in the matter of property for the girls' school. For almost nine months I have been busily engaged in looking for a suitable building for our work of female education in southern Mexico; the Lord has at last opened the way, and now we are in possession of a superior property. The house is a beautiful three-story building, of solid stone, and on one of the healthiest and quietest streets in the whole city. There are in it ample accommodations for the lady teachers,

the boarding department, recitation rooms, and the servants that may be necessary for the establishment. I wish you could see the building, I am sure you would be very much pleased with it."

Still later, a letter from Miss Latimer says, "The house is beautiful. I shall make it just as attractive as I can with plants and vines and flowers. The street is pleasant—wide and clean; and from our balconies we can see the blue mountains. I am delighted with the house. We have had twenty new pupils this month."

This from the missionaries, than which nothing could be more satisfactory. And now a word from the treasurer: "The building cost $25,000, and thus far I have received toward payment for it $12,000." So we see there is an imperative necessity for us to bestir ourselves and use the utmost diligence to secure the remaining sum as quickly as possible. This is the special and most important *extra* work before our society just now. But perhaps some one says, "You always have some special call to urge upon us, and each one would seem to be more important than the last." Well, it is true that there always have been and always will be special calls for work and money so long as God honors us by making us fellow-laborers with Him and stewards of His bounty. And it is true also that the *present* call is the most important at the present moment. What we may have done last year is past, the record is completed. What God may permit us to do for Him next year is known to Him alone. But the work to which He calls us by His providence *now* is the one to which we should address ourselves with all the energy we possess, for the King's business requires haste. Do not then stop to say, "If I were only rich how gladly would I give a thousand or five thousand dollars toward that building." If you can give a hundred, or fifty, or twenty, or but *one dollar*, ask God to bless it, and send it off fragrant with prayer while the desire to help burns in your heart. Perhaps you have a friend who has more money but less missionary zeal than yourself, a word in season from you might influence her to give the hundred or the thousand; for we need the large gifts and the small ones.

Presbyterial officers, look over your auxiliaries and see if there are not some which can give beyond their regular contributions, and without delay place this matter before them. Officers of auxiliaries, are there not some ladies in your society who would, perhaps, cheerfully contribute toward this work that lies at our doors if you would bring it before them with tact and earnestness? Do not let us fail of the gift for want of asking. The children can help. Tell them of the little Mexican girls with the quaint names —Dolores and Beatriz and Anita—who will be gathered into this pleasant home, and whom Miss Latimer and Miss Snow will lov-

ingly lift up out of their darkness and ignorance that they may grow into noble Christian women.

Christmas, the brightest and happiest time of all the year, is approaching; you are even now planning the various gifts you intend to make to your loved ones, and are laying aside money to be appropriated to each. Let the *Mexico building* have a place among the appropriations. Make a Christmas offering to our Lord for His little ones in Mexico, and be made rich by the blessing of Him who said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

[Send contributions to Mrs. Julia M. Fishburn, Treasurer, 1334 Chestnut St., Philadelphia.]

NEW AUXILIARIES.

AUXILIARIES.

New Brunswick Pres., N. J. Bound Brook; Trenton, 5th Ch.

Union Pres., Tenn., Caledonia Ch.

NEW LIFE MEMBERS.

Brooks, Mrs. Ella E.
Fraser, Mrs. Janet
Niles, Mrs. H. E.
Small, Mrs. D. E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Oct. 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Mem. Ch., Mrs. A. E. Waters, B. R. Canton, $50, Mission Cooking Club, Mexico bld'g, $38 ($88); Hagerstown Aux., Miss'y Nez Perces, $12 50; Harmony Aux., Mex. bld'g, $25, $125 50

BLAIRSVILLE.—Blairsville Aux., sch'p Oroomiah, $10, sch'p Bogota, $17 41 ($27 41); Murrysville, Bright Eye Bd., $25; Pine Run Aux., $32 81, . . . 85 22

CARLISLE.—Carlisle, 1st Aux., Miss'y Africa, $15; 2d Ch. Aux., for same, $15; Chambersburg, Falling Spring Aux., sch. bld'g Mexico, $5; Dickinson Aux., for Bancho sch. Tokio, $15; Gettysburg, Miss McPherson, Miss'y India, $35; Green Castle Aux., Miss'y Africa, $5; Harrisburg, Market Sq. Aux. (for boys' sch. Tungchow, $15 50), $47 60; Westminster Aux., village sch. Syria, $30; Mechanicsburg Aux., nat. tea. Lahore, $42 80, Happy Workers, boys' sch. Tungchow, $9, Mrs. M. N. Mateer, woman's work in China, birthday-offering, $5 ($56 80); Shippensburg, Hull Bd., furnishing room Oroomiah Theol. Sem., $10, $234 40

CHESTER.—Nottingham Aux., 6 70

CHILLICOTHE.—Concord Aux., $6; Hillsboro' Aux., $19; Kingston Aux., $5; North Fork, $7 25; Washington C. H. Aux., $12 20, all for Miss'y Bogota, . . . 49 45

CINCINNATI.—Cincinnati, 3d Aux., $50, S. S., for sch'p Dehra, $30 ($80); 6th Ch. Aux., $8; Morrow Aux., $31; Wyoming, King's

Daughters, matron Ningpo sch., $36, ... $155 00

CLARION.—Clarion Gleaners, for sch'p Yokohama, $30; Leatherwood Aux., $23 68; Perryville Aux., sch. Wewo-ka, $20, for girls' sch. Bangkok, $6 45, G. F., $7 55 ($34), . . . 87 68

CLEVELAND.—Solon Aux., sch. Sao Paulo, $25; Willoughby Aux., Miss'y India, $14 25, . . . 39 25

COLUMBUS.—Blendon Aux., zenana visitor, $15; Central College Aux., for same, $18; Columbus 2d, Aux., Miss'y Syria, $12, Mrs. W. G. Dunn, 2 sch'ps Canton, $40 ($52); London Aux., zenana visitor, $7 08, Finley Bd., nat. tea. India, $12 50 ($19 58); Lower Liberty Aux., zenana visitor, $8, Buds of Promise, $5 ($13); Mifflin Aux., for Miss'y Syria, $20; Reynoldsburg, for same, $4; Rush Creek Aux., zenana visitor, $10; Sciota, for same, $10 65, . . . 162 23

DAYTON.—Dayton, 4th Ch. Aux., Mexico bld'g, $5; Franklin Aux. ($5 Mexico bld'g), $11; Oxford, Howard Bd., sch'p Dehra, $30; Piqua, 1st, Aux., $55 13; Springfield, 1st, Aux., $50; Troy Aux., sch'p Mexico, $25, Y. P. B., Mexico bld'g, $37 50 ($62 50), . . 213 63

ELIZABETH.—Plainfield Aux., for Miss'y Brazil, $85 86; Westfield Aux., $36, Bd., $10 ($46), Miss'y Africa, . 131 86

ERIE.—Franklin Aux., schs. Shanghai, $55; Girard Aux., $9 25; Titusville, 1st, S. S., boys' day school Sidon, $50, . . . 114 25

HOLSTON.—Greenville Aux., $6, Amity Bd., $1 76 ($7 76); Jonesboro' Aux., $18; Kingsport Aux., $7 37, Y. P. B., $6 12 ($13 49); Mt. Bethel, $6 50; Oakland, $7; Rogersville Aux., $4 43; Salem, Helpers, $2, Loring Bd., $15 ($17), ($74 18), for Miss'y Japan; Rogersville, Y. P. B., for Siam, $6 46, . . . $80 64

HUNTINGDON.—Altoona, 1st, Aux., $49; Milroy Aux., $26 60, for Missionaries, . 75 60

JERSEY CITY.—Tenafly Aux., nat. tea. Dehra, $50; West Hoboken, Workers, sch'p Beirut, $100, . . . 150 00

KINGSTON.—Bethel Aux., $12 50; Chattanooga, $17 65; Cloyd's Creek, $5 50; Forest Hill, $2 50 ($38 15) for Miss'y Japan; Grassy Cove Aux., $1 25, Mrs. McEwen's class, 35 cts. ($1 60); Madisonville, $15 50; Maryville, $22; Philadelphia, $9 ($48 10), for Miss'y Kolapoor, . . 86 25

KITTANNING.—Apollo Aux., $32 79, Hopeful Bd., $4 71 ($37 50), for Miss'y India; Gilgal Aux., $12; Leechburg Aux., Miss'y Siam, $25; Slate Lick Aux., sch. Kolapoor, $29; W. Glade Run Aux., B. R. Canton, $25, ... 128 50

LACKAWANNA.—Athens Aux., sch'p Sidon, $12 50, Willing Workers, Miss'y Africa, $5 ($17 50); Carbondale Aux., $8; Coalville, $3 20; E. Canton, $5; Franklin Aux., for outfit of Miss'y, $16; Honesdale Aux., $48, Hopeful Workers, sch'p Benita, $5 ($53); Langcliffe Aux., sch. Syria, $27; Monroeton Aux., Miss'y Africa, $6 25; Nicholson Aux., outfit of Miss'y, $4; Plymouth Aux., sch. Syria, $24; Scranton, 2d, Aux., Miss'y China, $38 05; Scranton, Green Ridge Ch. Aux., sch. Syria, $46; Shickshinny Aux., $11 30, S. S. Miss. Bd., $23 10 ($34 40), for Miss'y China; Stevensville Aux., $6, Band, $6 ($12), zenana work; Susquehanna Aux., sch'p Bancho sch. Tokio, $10; Towanda Aux., Miss'y Africa, $100, Overton Band, $15, Stewart Bd., $15, for sch'ps

Benita ($130); Troy Aux., Miss'y Africa, $19 57; West Pittston Aux., sch'p Beirut, $22; Wilkesbarre, 1st, Aux., Miss'y Kolapoor, $100, ... $575 97

[Of the $11 80 acknowledged in Sept. *Woman's Work* from Canton Aux., $5 80 should have been from East Canton.]

LEHIGH.—Allentown Aux., $8; Easton, 1st, Aux., $25, Loring Bd., $15 ($40); Hazleton Aux., $16 70; Mauch Chunk Aux., $41; Pottsville, 2d, Aux., $20; Reading Aux., $23 36; S. Easton, Steady Workers, $38; Stroudsburg Aux., $10, 197 06

MAHONING.—East Palestine Aux., ... 15 00

MARION.—Berlin Aux., $14; Delaware Aux., $40, Y. P. Soc., sch'p boys' sch., Tungchow, $25 ($65); Kingston Aux., $5; Mt. Gilead Aux., $22 60; Ostrander Aux., $15; Trenton Aux., B. R. Canton, $23; West Berlin, $15; York Aux., $5 23, Children's Band, 75 cts. ($5 98), ... 165 58

MONMOUTH.—Manchester, Armor Bearers, for Miss'y Africa, ... 5 00

MORRIS & ORANGE.—Orange, 2d Aux., Miss'y Tungchow, 125 00

NEW BRUNSWICK.—2d Amwell Aux., sch'p Kolapoor, $17, S. S., sch. Sao Paulo, $3 20 ($20 20); Trenton, Prospect St. Ch. Aux., sch. Sao Paulo, $30, ... 50 20

NEW CASTLE.—Glasgow Aux. $4 16; Kennedyville, $7 75, Westminster Aux., $25 40 ($37 31), Miss'y Kolapoor; Rehoboth Ch., Pocomoke Bd., work Nez Perces, $21; White Clay Creek Aux., $19, ... $77 31

NEWTON.—Asbury Aux., sch. Sao Paulo, $7 70; Blairstown Aux., nat. tea. Canton, $15; Greenwich Aux., sch. Saharanpur, $35 35; Stewartsville Aux., school Saharanpur, $25, . . 83 05

OTSEGO.—Cherry Valley Aux. $12; Cooperstown, $20; Delhi, 1st, $51; Delhi, 2d, $16 27; Middlefield Centre, $7 20; New Berlin, $8 50; Oneonta, $8 75; Unadilla, $7, all for Miss'y Chenanfou, ... $130 72

PHILADELPHIA CENTRAL.—Arch St. Ch. Aux., zenana visitor, $225, S. S., sch'p, Dehra, $60, Y. L. Br., sch'p Dehra, $30 ($315); North Ch., B. L. Agnew Bd., sch'p Sidon, $50; Olivet Aux., nat. tea. Kolapoor, $50; Shepherd Aux., sch'p Benita, $25, ... 440 00

PHILADELPHIA NORTH.—Chestnut Hill Aux., nat. tea. Beirut, $100; Germantown 1st, Miss V. F. Penrose, Med. Miss. Fund, $5, 105 00

REDSTONE.—Bellevernon Aux. $34 46; McKeesport, $50; Tyrone, $31 50, all for Miss'y, Persia, . . . 115 96

ROCHESTER.—Fowlerville Aux., Chinese Home San Francisco, $25; Pres. Soc., add'l, Memorial Fund, $5, . $30 00

SHENANGO.—Beaver Falls Aux., sch. Saharanpur, $25; Mahoningtown, $13; New Castle, 2d, Aux., $22; Hermon Aux., $25; Rich Hill Aux., Miss'y Canton, $41 05; Sharon, same, $20; Westfield Aux., $45 15, . 191 20

STEUBENVILLE.—Bethesda, $26; E. Liverpool Aux., $27; Harlem, $13 60; Richmond, $18; Still Fork, $10 15; Two Ridges, $20 50 ($114 25), Miss'y, California; Buchanan Chapel, $9; E. Liverpool, Cheerful Workers, $10 ($19), Miss'y Nez Perces; Uhricksville, sch. Saharanpur, $15, . 149 25

SYRACUSE.—Syracuse 4th Ch. Aux., ... 84 00

UNION.—Caledonia Aux., $15 90; Hebron, $16; Hopewell Aux., $12, Helena Bd., $7 ($19); Knoxville 2d, Aux., $24 65, Y. P. B., $3 95, Cup Bearers, $4 05 ($32 65); Spring

Place Aux., $6, Mrs. Hall's grandchildren, deceased, $3 95 ($9 95); Washington, Monarch Bd., $7 12; Westminster $3 ($103 62), Miss'y Japan; Knoxville Aux., Mrs. Baily, sch. bd'g, Mexico, $3; Coal Creek, Mrs. Ewen, same, $1, . $107 62

WASHINGTON.—Burgettstown Aux., Miss'y Syria, $25, Golden Chain Bd., sch'p Canton, $10 ($35); Claysville Aux., Miss'y Tungchow, $50; Cross Creek, Miss'y Futtehgurh, $50; Cove Ch. Aux., sch. Panalla, $20; Lower Ten Mile, B. R. Canton, $25; Upper Ten Mile, Miss'y Futtehgurh, $16 65; West Alexander, Miss'y Tungchow, $50; Washington 1st Aux., Miss'y Futtehgurh, $75, Cornes Bd., 3 sch'ps Mynpurie, $25, June Rose Buds, 2 sch'ps Shanghai, $16 35 ($116 35); Wellsburg Aux., $18 16, Little Lights, $12 58 ($31 19); West Union, Miss'y Syria, $57; Wheeling 1st, Cherith Bd., sch'p Dehra, $30, Mrs. J. N. Vance, Medical Fund, $300 ($330), . . . 781 19

WASHINGTON CITY. — Washington, Eastern Ch. Aux., $3 25; First Ch., $12; 15th St. Ch., $3; Metropolitan Aux., $12 50; North Ch., $6 25; Western Ch., $10 68; West St. Ch., $11 80; surplus from contingent fund, 7 cents ($59 55), Miss'y India; N. Y. Av. Ch. Aux., Miss'y Mynpurie, $150; Metropolitan Ch., Mateer Bd., $20; Bethany Bd., sch. bld'g Mexico, $10, . 239 55

WEST JERSEY.—Atlantic City Aux., $16 83; Deerfield Aux., $20; Millville, $9 50; Wenonah, Miss. Bd., $5, . 51 33

WESTMINSTER.—Chestnut Level Aux., Miss'y Nez Perces, $34 36; Chanceford, Mrs. Reyser, thank-off., $20; Columbia Aux., Miss'y India, $86, Y. L. B., Miss'y Nez Perces, $9 50 ($95 50); Dillsburg, Little Willie, thank-off., $5; Hopewell Aux., $12 50, S. S., $4 86 ($17 36); Leacock Aux., B. R. Allahabad, $30; Pequea Aux., Miss'y Nez Perces, $43; Slate Ridge Aux., same, $20; Union Aux., sch. Lahore, $33; Pres. Soc., thank-offering, $103 85, ... $402 07

WOOSTER.—Apple Creek Aux., sch. bld'g, Mexico, $17; Belleville Aux., work Chefoo, $4 31; Wooster, Westminster Ch., Y. L. B., $18, 39 31

ZANESVILLE.—Dresden Aux., $25; Muskingum Aux., C. & E. Riley, in memory of their mother, $100; Zanesville 2d, Aux., $67, . . 192 00

MISCELLANEOUS. — Astoria, Ore., Mrs. M. C. Flavel, sch. bld'g, Mexico, $5; Blackwoodtown, N. J., Fanny Chase, 25 cts.; Dryden, N. Y., Mrs. E. B. Williams, $1 40; Easton, Pa., Miss Harriet Porter, $100; Holmesburg, Pa., Miss E. F. Pattison, $1, Willie C. Pattison, $1 60, Paul T. Craig, 73 cts., Raymond B. Morrison, 84 cts. ($4 17); Orange, N. J., S. S. Class, Africa, $1; Wyandot, O., Mrs. E. C. Junkin, $30; "Teacher," Medical Fund, $50; Interest on Lapsley Legacy, $50; Sale of Leaflets, &c., $12 29, . . 254 11

Total for October, 1881,	$6,533 64
Previously acknowledged,	16,382 79
Total from May 1, 1881,	$22,916 43

The Auxiliary Society of Warren, Pa., has sent a box to Sidon, valued at $42 13. The Auxiliary Society of Kennett Square, Pa., and Pearl Gatherers, Bridgeton, N. J., have also sent boxes to Sidon, value not given.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

November 1, 1881.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN DECEMBER.

1 Thess. iii. 8–13. *Golden Text for the Month*—Jer. xxii. 16.

NEW LIFE MEMBERS.

Mrs. J. Dearborn,
Mrs. Emma W. Edwards,
Mrs. Hannah Fry,
Miss Nellie Higbie,
Mrs. Mary Holmes,
Mrs. A. G. Martin,
Miss Helen Palmer,
Mrs. E. B. Porter.

NEW AUXILIARIES.

Birmingham, Mich., "The Ready Helpers."
Georgetown, Colo.
Lodi, Wis., "The Gleaners."
Parkersburg, Ind.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to October 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Greenfield, . . . $12 00

BELLEFONTAINE.—Galion, $8 75; Urbana, $50; W. Liberty, $4 50, all sal. Miss Hartwell, ... 63 25

BLOOMINGTON.—Bement, $39 79; N. A. Indians, $1; Bloomington 2d, $60 64; Persian pastor's wife, $35; Buckley, $13; Champaign, sch. Brazil, $27 18; Clinton, Cheerful Givers, Persia, $6; Gibson City, $5 62; Gilman, $10; Lexington, $16; Mackinaw Ch., $14 80; Ridgeville, Mrs. A. L. Gould, sal. Deguchi San, $60; Rossville, sch'p Bangkok, $20, . 309 03

CAIRO.—Bridgeport, $5; Centralia, Morning Stars, sch'p Laos, $6 25; Richland Ch, H. M., $25, ... 36 25

CEDAR RAPIDS. — Anamosa, $5; S. S., $2; Big Grove, $5 30; Centre Junction, $4; Clinton, $19; Garrison, $5 93; Lyons, $10; Mechanicsville, $10; Scotch Grove, $5; Vinton, N. A. Indians, $4 07; Wyoming, Persian Mt. sch., $9; S. S., sch'p, Baraka, $11 91, . 91 21

CHICAGO. — "For the women in India, whose sad hearts know not our Christ," $5; Austin S. S., $2 91; Chicago 1st, sal. Mrs. Jessup, $32; M., $5; 2d, Tabriz sch., $17 41; B. R. Ambala, $5; H. M., $1; 3d, sal. Mrs. Kelso and Miss Olmstead, $125; 4th, $19; sal. Miss Anderson, $70 75; Pioneers, $21 36; Joliet 1st, sch. in Brazil, $40; Central, $30 60; Lake Forest, $8; Laos sch., $10; Steady Streams, $6 30; Waukegan, $7; Helping Hands, $3 85, . . . $410 18

COUNCIL BLUFFS. — Corning, Chefoo, $12 50; Emerson, sal. Miss A. Cochran, $2; Fairview Ch., $4; Logan, $5; Malvern, $4; sal. Miss A. Cochran, $6; S. S., $3 88; Red Oak, $3 50; sal. Miss A. Cochran, $3; Shenandoah, same, $5 70; Villisca, same, $2, ... 51 58

DES MOINES.—Adel, $40; Albia, $12 50; Chariton, $6; Des Moines, $37 50; Indianola, $12 50; Knoxville, $7 75; Osceola, $6 40; Russell, $11, all sal. Miss M. Cochran, ... 133 65

DUBUQUE.—Dubuque, $16 30; Hopkinton, $10; Gleaners, $10 55; Independence, $12 45; Manchester, $1 50, all sal. Misses Pratt, Jewett, and Cochran, . . . $50 80

FORT DODGE.--Boone, sal. Miss Cochran, $10; Carroll, $15; Cherokee, Willing Workers, sch'p Laos, $18 75; Fort Dodge, $12 50; Jefferson, sal. Miss Cochran, $5; Sioux City, sch. Oroomiah, $15; S. S., 10; Storm Lake, $2 50; S. S., $1, . . 89 75

FORT WAYNE.—Kendallville, Gwalior Chapel, . . . 12 00

HURON.—Fostoria, $15; Norwalk, $8; Sandusky, $15, all sal. Mrs. Robertson, . 38 00

IOWA.—Middletown, $28 35; Mount Pleasant, $14 70, . 43 05

IOWA CITY.—Marengo, H. M., $10, Persia, $10, . . 20 00

KALAMAZOO. — Allegan, $7; Buchanan, $7 25; Constantine, nat. tea. Mynpurie, $12 50; Kalamazoo 1st, $33; Niles, B. R. Persia, $37; Sturgis, $6 25; Three Rivers, pupil Kolhapur, $5 25; Richland, $4, . . 112 25

LARNED.—Burrton, . . 10 40

LIMA.—Mt. Jefferson Ch. of Houston, free-will off., girls' sch. Yokohama, . . . 2 00

LOGANSPORT.--Plymouth, Miss Given's outfit, . . . 22 00

MANKATO.—Madelia, S. S., . 1 95

MILWAUKEE.—Milwaukee, Calvary Ch., Syrian sch., $25; Immanuel Ch. Y. L. M. S., Syria, $12 50; Ottawa, 50 cts.; Stone Bank, $9; Less Pres. Ex., 10 cts., 46 90

OMAHA.—Creston, $10; sch'p Laos, $25; W. N. McCandlish, $25; Omaha, $5; Western Lights, Y. L. S., $25; Ponca, $4 50; Schuyler, $5; Silver Ridge, Band, $8; Tekamah, $2 50, . . . 110 00

PEORIA. — Dunlap, sal. Mrs. Winn, $12; Sheaf Gatherers, $11 15; Eureka, $8 35; Y. P. S., $1 65; Farmington, $19 50; Mission Band, $4 40; Peoria 1st, $12 75; E. R. Edwards' Band, B. R. Canton, $16 60; Little Lights, same, $3; 2d, $15; Vermont, $3; Yates City, $8; S. S., $2 15, . . $117 55

ROCK RIVER.—Sterling, sch'p Dehra Dun, . . . 15 00

SAGINAW.—Bay City, Oroomiah sch., $25; Flint, Y. L. M. B., $15; Saginaw, $35; Vassar, $9 30, . . 84 30

SCHUYLER. — Hamilton, work in India, $28; Mt. Sterling, $25, ... 53 00

ST. PAUL.—Hastings, $10; St. Paul 1st, $7 75; S. S., Odanah, $4 50; Antioch Band, boys' sch. Laos, $1 70; House of Hope Ch., $28 15, 52 10

VINCENNES.--Evansville, Walnut St. Ch., Mexico, $60; Band, sch'p Gaboon, $5; Princeton, $15 15; Terre Haute, Cen. Ch., sal. Mrs. Warren, $18 11; Vincennes, $8; Remainder, 4 cts., . 106 30

WINNEBAGO. — Fond du Lac, sal. Miss Dougherty, $6; Benita Band, sch'p Gaboon, $23 75; Depere, Cheerful Givers, H. M., $12; Neenah, sch'p Ningpo, $45; sal. Miss Dougherty, $21; Omro, $18; Oshkosh, sal. Misses Cundall and Dougherty, $8; Stevens' Point, same, $17 43; Ripon, S. S. M. S., $10, H. M., . . . 161 18

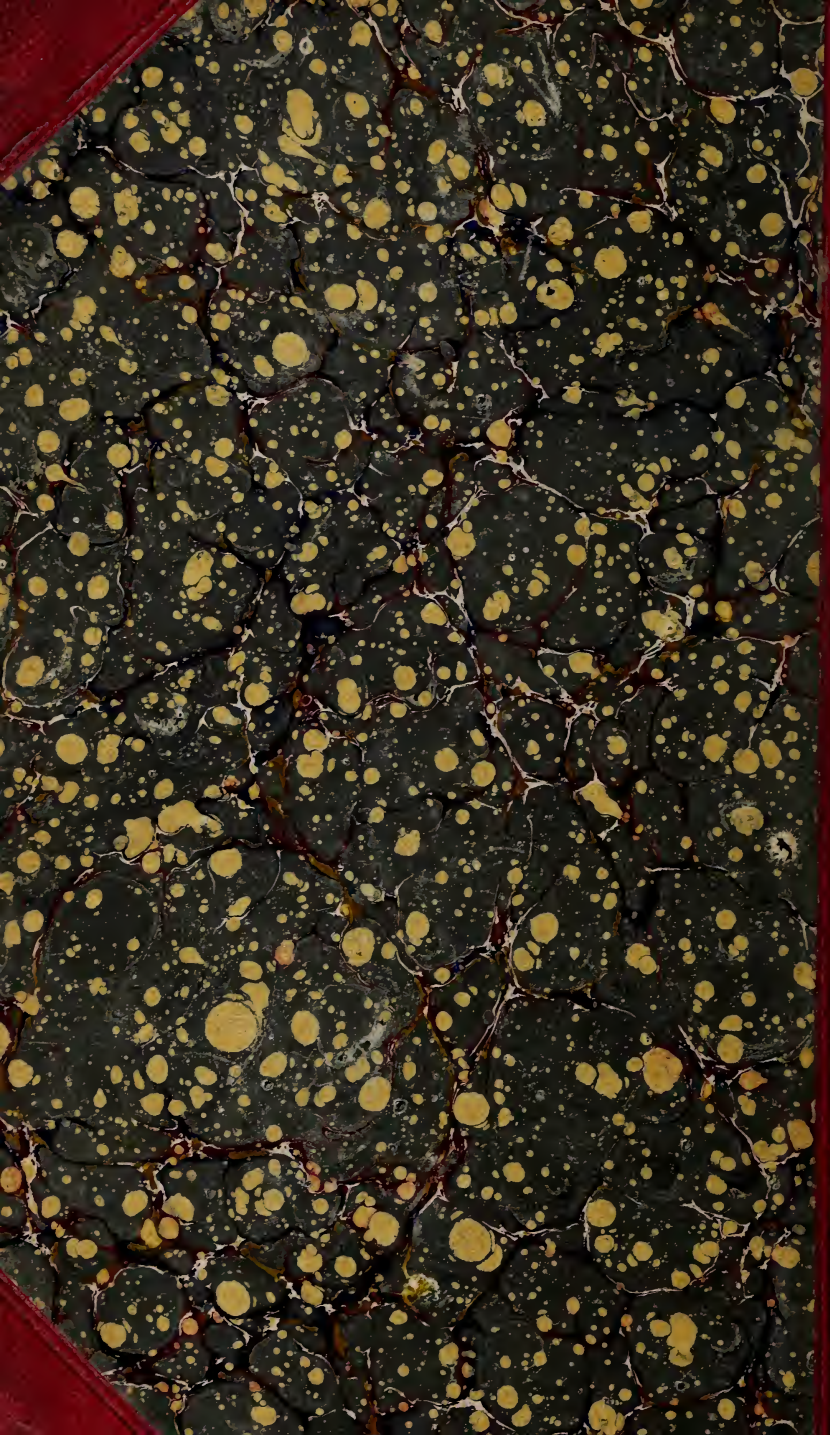
WISCONSIN RIVER.—Baraboo, $10; Beaver Dam, Fannie Cundall S., $18; Lodi, Gleaners, $25; Madison 1st, Persian Mt. schs., $16; Oregon, $5 58; Portage, $5; Verona, $4, . . . 83 58

ZANESVILLE. — Granville, H. M., ... 7 00

MISCELLANEOUS —Centre Junction, Iowa, $'; Wyoming, $1, publishing report, ... 2 00

Total for month, . . . $2348 26
Previously acknowledged, . 7624 61

From April to Oct. 20, . $9972 87

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *October* 20, 1881.